1:Murphy and Quain E-4,5 (1938) 1955
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888 [561] grades except in the broadest sense, as the term for "younger" covered everyone from infants to people in the prime of life. The terms, however, [181] indicate a keen consciousness that those who have passed their prime are distinct from those who are still developing or are at the height of their physical powers.

The Trumaí believed that it was good to be young, vigorous, and strong, while advancing years were a stigma. Quain always met with a stout denial whenever he suggested to someone that he was older than someone else. An old person, they said with contempt, was one who did not bathe or shave the crown of his head any more. Mayuva did not [626] bother to bathe one morning and was derided by Kerami, who accused him of being old. A short time later he reappeared freshly bathed.

[162] While several individuals were considered "older," the only ones who fell into the Trumaí category of true old age were Matiwana and Yahu. The latter's status was further lowered by the fact that he was con- [563] sidered to be a Kamayurá; his father was a member of that tribe and he had a son living with them. However, Yahu was still sexually potent and a full participant in the economy.

[195] A person of truly advanced old age was called *dewan*. This term, which has uncomplimentary connotations, was applied only to men "whose penis is dead" or to women past menopause. Matiwana was the only person of either sex who fitted the *dewan* category. The only tasks for which he was suited were light craft work, gathering firewood, and an occasional fishing trip. He was, however, the fount of nearly all Trumaí ceremonial knowledge. Matiwana was well cared for by his son and by his household. The son's affection and loyalty to his father were deep, and he was the old man's constant companion. The rest of the villagers remained aloof from Matiwana.

888 The Trumaí abhorred the thought of their own future old age, and 554 they transferred some of this fear to the persons of the aged. Status [756] declined with age, and Matiwana had his ceremonial lore and shamanistic skill to thank for what position he still maintained.

Death

768 Neither the village site nor the house of the deceased had to be 764 abandoned following death. Burial took place in the village plaza. The corpse was interred lying on its back in an extended position, wrapped and bound in its hammock. Numerous cooking utensils, including a *ja'meo* (ceramic griddle for baking *beijú*) were buried with both male and female deceased.

765 No deaths occurred while Quain was in residence, but mourning was still going on for a man who had recently died. The burden of mourning fell on the female relatives of the deceased. The only observance in-

T 123 /124 cont./ pocket along the way. A certain amount was obviously missing; I hope it was distributed among various fanciers and taken by them with some success for the skin diseases particularly common among the Yaulapiti.

T 126 Much as we were urged to depart, we still had to undertake at least the most important body measurements and would not relent; seven men were measured in haste, in between our packing, and the only photographic plate left was used for a group shot -- unfortunately ruined later.

T 122 At 9:45 we set out in two canoes, accompanied by four Trumaí. Three times one would have to sleep, they said, before reaching their villages. The Mehinakú could also be reached by way of the canals and only one day was needed to their second village. At 11:00 we landed near the Auetó village, at a place other than where we had left. In the damp T [136] leaves lay huge quantities of giant earthworms; wherever one put his foot, he stepped on them. The path led us to the two huts of the Yaulapiti-Auetó families.

T 361 It is advisable to insert here what Vogel and Perrot reported about the Trumaí villages after their return home from Schingú-Koblenz. They had not caught sight of an Indian, but below the place where the Kulisehu empties into the Kuluëne, on a bank five meters high, they had found one Trumaí village of eight houses and, a kilometer farther east, a second one of five T 727 houses with buildings under construction among them. The Suyá had burned down all the houses and smashed whatever T 241 was left of large pots and utensils. There were plantings of remarkably large size and careful cultivation directly adjoining the T 764 villages. About ten fresh graves were noted; judging from the circular excavation, the corpses had been buried in a squatting position. They seemed to lie deep; at least they were /125/ not uncovered by some superficial subsequent digging. Antonio B 186 had been very alarmed when Perrot said to him: "o doutor Carlos precisa d'uma cabeça /Doctor Carlos wants a head/." It was only with great effort that Antonio had been persuaded to go along on the trip and expose himself to the possibility of meeting the detested Trumaí.